

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

Senior Editor: JENKIN LLOYD JONES.
Associate Editors: WILLIAM C. GANNETT,
FREDERICK L. HOSMER, JOHN C. LEARNED,
HENRY M. SIMMONS, JAMES VILA BLAKE,
JAMES G. TOWNSEND, D. D., MRS. ELLEN T.
LEONARD, JOHN R. EFFINGER, MRS. CELIA
PARKER WOOLLEY, MRS. EMMA ENDICOTT
MAREAN.
Office Editor: MISS BELLE L. GORTON.

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Editorial.

"FREEDOM OF RELIGION" is among the decrees in the new constitution of Japan.

"OUR country needs one more school, —a school for the instruction of rich people in the science of giving."

THE only method of "salvation" is by growth of character, which being in us and of our very personality, must avail us in whatever realms we fare.

SAYS the *Advance*, (Congregational) "It is an evil hour when a church dilutes the truth to make it pleasant, or dresses it in strange garb to make it enticing."

IT is now quite certain that Mr. Morse will have ready the busts of the four great masters, Channing, Parker, Emerson and Martineau, by the time of the Western Conference, and they will grace the platform at the meetings. The first three are already in plaster.

COME to the Conference! Do not forget the date, May 13 to 17, if you take in its Alpha and Omega, the welcome at All Souls church, Monday night, and the reception at the residence of Mr. and Mrs. Wilkinson on Friday night, when the delegates will be the guests of the Unitarian Club.

READ the programme of the Western Conference published elsewhere. Three great thought-topics will command the attention and the interest of the Conference. The thought that turns around Thirty Years of Darwin,

the problems of Robert Elsmere and those suggested by Hetty Sorrel in "Adam Bede," are all of them religious and missionary problems also.

THE saintly Bishop Whipple of Minnesota, himself a true apostolic successor, declares of the Indian and Negro problem, "We long to see our dear church prove its apostolic lineage by apostolic work in the grandest field ever opened for Christian effort. In solving this colored problem at home we shall solve the problem of the ages, and Ethiopia stretch out its hands to God."

THIS is the time of year when many of our Sunday-schools send in their annual contribution to the Sunday-school Society, unless they have chosen to do so earlier in the year. One of the youngest of our number, which is also one of the smallest, having contributed two dollars for the first full year of its existence, has doubled it for this second year. One older sister of the family, whose regular amount has been for some years \$10, paid early in the fall, has also doubled hers at the usual time. These are vigorous examples for those from whom we hope to hear soon.

THE Church of England feels more and more the pressure brought against a ritual, now so long unchanged as to seem to many unchangeable. The *London Times* says: "As regards the church services it appears to be the general wish that more elasticity should be allowed, and that some degree of discretionary power should be granted to the officiating ministers. The prayer-book, with all its excellencies, has not been found to lend itself to special wants. It contains, for example, no provisions for use at Harvest Festivals and at the various other minor celebrations which are occasionally held in most churches. There is a demand, too, for a shortened form of service, suitable for general use on all days of the year." Another differentiation in the direction of liberty, liberality and ultimate unity.

A WRITER in an eastern paper takes the prairie fires in Dakota for a text and preaches eloquently on the evils that follow in the wake of the land speculator. Dispatches tell us of towns wiped out, of farmers homeless and of the bones of burned cattle lying scattered beside the road. Such fires could not occur where the land was settled by actual farmers, naturally and gradually. They are neither on ploughed fields nor on the free land which might be had for the settling, but they are on the rich and level plains, held for speculation by loan agencies, syndicates and private individuals, who have no thought of ever putting the plough to them. Each town is girdled with a belt of such vacant land and would-be settlers must either go far beyond the stretch of the railroads, or pay prices which mean at present only ruin. The tragedies of "waiting for the railroad" have never been adequately told.

IN many respects the arrangements for the coming anniversaries in Chicago are the most admirable yet made since we have been acquainted with the Conference. The meetings are all to be held in the center of the town. Comfortable rooms have been secured at first-class hotels, (European plan), for from seventy-five cents a day upward. These hotels are within a block or two of our headquarters, 175 Dearborn St., and the Methodist church block, cor. of Wash-

ington and Clark Sts., in which the meetings are to be held. This will enable the delegates to see much of each other at headquarters and the parlors of the hotel, and to avoid the strain and fatigue incident to the long travel required to reach the remote residence quarters of our city. But many of the homes of Chicago will hospitably welcome our visiting friends, and all those desiring such can readily be accommodated.

"You know that to all of us who have given much thought to the problems of life, some one thing seems of most importance—to us best worthy of our effort to advance. To other purposes we give only half our strength or heart. If we could find our way to work for that, we should work the most happily and do the most good. And to us at least who have a strong strain of puritanism in our veins, it seems almost necessary to our own life that we should have some object in life which we feel to be of more account than our own life. But to the best people I know here, it seems absurd that any one in my circumstances should think of doing anything for any one else." So writes a friend, speaking the experience of many hearts. And another letter with a sentence in it quoted from Renan lies waiting on the table, as if fore-ordained to be the answer: "Every great thing that has been done in the world has been done in the name of extravagant hopes."

IN one thing, at least, St. Louis can lord it over Chicago. It sees and hears more of John Fiske. But tardy Chicago had a brief touch of him last week. A pleasant reception given him at the home of Dr. and Mrs. Woolley, enabled a number of congenial minds to greet him socially. A goodly audience gathered to hear his lecture on "Alexander Hamilton," at the Art Institute, under the auspices of the Chicago Institute for Instruction in Letters, Morals and Religion. This was the last lecture of the season before this new organization and was thoroughly enjoyed. Next day a few of the Directors of this Institute met Mr. Fiske in an hour's conference, at which the preliminary arrangements were made for a school in Evolution, of at least a week's duration, under the personal direction of Mr. Fiske, to take place in the spring of 1891. As a preparation thereto, steps were also taken to secure, next year, a course of twelve or more lectures by the leading scientists of the country upon the proofs which their several specialties offer to the truth of evolution. These plans, together with an expected course in the fall, by Professor Davidson, on the ethics of Greek Art, and some special training work and practical teaching for classes seeking efficiency in ministerial work, promise abundant work for the Institute that has already amply justified its existence.

"THE women average a little higher than the men in the university classes," said President Adams, of Cornell, to the Association of Collegiate Alumnae. Query: Is this "little higher" uniformly distributed around the class, or is the girls' average raised by the bright girls being brighter and harder working than the bright boys? The latter explanation is suggested by the fact that of the last graduating class at Cornell only ten per cent. were women, but these women won sixty per cent. (three out of five) of the fellowships,—the subjects in which they won being

botany, architecture and mathematics. But very likely the other explanation is true, too. In that case—we write as men!—it must not be inferred that college averages and world averages are the same thing. The girls who go to college in these days largely make their own way into it; for boys, comparatively speaking, the way is made. The boy is pushed towards college, the girl pulled back from it, by the general impulses and standards of surrounding society. So for her more than for him it presupposes high aspiration, high courage, force of character, to get there; just as in old slavery times it presupposed more than the average black pluck and grit to be a fugitive and reach Canada. In other words, college girls are more the pick of the girls than college boys are the pick of the boys. This is not so much the case as ten years back; but it will take fifty years at least before college-averages will offer a fair comparative test of men's and women's brains.

MR. EDWIN D. MEAD occupied the platform of the Ethical Culture Society last Sunday, delivering a lecture on "The Study of History." Mr. Mead's lectures are all of a high and patriotic order, and he sets his listeners the example of a love of country and the principles it represents, as pure as it is intelligent. "History is recollection, but recollection used for the purpose of inspiration and prophetic faith in the future" was one of the pregnant sentences in the Sunday discourse. Mr. Mead shares none of the nice distaste for politics, either the name or the thing, cultivated by some of the apostles of modern culture. "Politics is present history, as history is past politics." Mr. Mead's lecture was over an hour long, but so full of instructive matter and delivered with so much animation that it held his audience steadily throughout. The closing words were most profound and inspiring. The lecturer made an eloquent plea for the infusion of the religious spirit into national concerns. He liked President Harrison the better that he was an earnest Presbyterian; not for the sake of the Presbyterianism, for which he had little sympathy, but as the sign of an active religious life and conscience. The picture of Gladstone reading the Sunday lessons to the little congregation gathered in the English chapel at Hawarden is both a pleasant and profitable one to contemplate. Politics can no more afford to divorce itself from the religious sentiment, the high moral energies of the world, than art and literature. To a gospel like this, whether it proceed from a secular pulpit or the consecrated desk of the preacher, UNITY gives hearty welcome and assent.

OUR WESTERN ANNIVERSARIES.

WE can not easily overestimate the significance of the coming meetings of the Western Unitarian Conference and associate organizations. Of their intellectual and social interest, the programme published elsewhere is sufficient guarantee, but their executive importance and missionary significance the long logic of time alone can determine. That the broad platform of the Conference has been so stoutly challenged and that its working efficiently and practical helpfulness to the world, other than as a pleasant rendezvous for talkers, has been denied, are some indications of the great importance of the experiment these organizations have in trust. If the world is not ready for an

undogmatic religion, if there is no religious fellowship to be found on the lines of love and human helpfulness that is as potent for work as doctrinal assertions, it is time the world should find it out. If the God-word is a better test of religious fellowship than the God-like life, let it be known. But the cumulative experience of the Western Conference points to no such discouraging conclusions. Each year since the challenge was given to it at Cincinnati in 1886, it has come up to its annual meeting with an increasing earnestness and self-sacrificing determination. This year it will gather with its liabilities all met, and a financial exhibit several hundred dollars in advance of its last year's showing. It will indicate a greater amount of executive work done through the agency of the Western Conference than has been done for several years. It is not for us to anticipate the official reports, but our readers will be glad to be reminded that it has been the privilege of our Western Secretary this year to steady our cause and to sustain our societies through the vicissitudes of building, sickness of ministers, vacancies or change of pastors at Omaha, Sioux City, Moline, Alton, Janesville, Kalamazoo, Hinsdale, Manly Junction, La Porte, and Unity church, Cincinnati, besides much missionary work at other places. The Women's Conference in modest obscurity has been training and sustaining a growing corps of women workers throughout our wide territory. The Sunday-school Society, which, it is scarcely too much to say, is the instrument that inaugurated a renaissance of worship in our Sunday-schools which has extended among our Unitarian churches everywhere, has successfully inaugurated this year its autumnal Institute work and has vigorous plans in hand for the future in the same direction. The Chicago Institute has been successfully launched. Two courses of evening lectures, consisting of nine each, a day class in the book of Job, and the interested constituency that have attended, show what can be done in the way of winning and eventually training practical workers for the broad American church. UNITY has been enlarged and, by the time of the Western Conference, we hope, will have increased its circulation by fifteen hundred new names, and reduced its subscription price to \$1.00 per annum. All these facts go to show that the Western Unitarian Conference, instead of ending its usefulness, has just begun it. The work is hard, the demand for self-sacrifice is great, but

"By the thorn road and none other is the mount of vision won."

In love and patience we must continue to work and wait,—waiting in our work for the time to come when the mission of the creedless church will be better understood, and the faith involved in the high words of duty and the aspirations for helpfulness be more intelligently recognized.

THE EVOLUTION OF A LIBERAL CHURCH.—1664—1889—1925 (?)

The Unitarian parish of New Bedford, Mass., has published its autobiography. As in many an old "First Church" in Massachusetts the story illustrates an ecclesiastical evolution from iron-clad Puritanism towards—in this case, to—Free Religion. But this particular story begins as well as ends in a story of freedom; for it dates back to an era of Quaker and Baptist refusal to pay taxes for the support of the Congregational minister established in the town by authority of the General Court. The selectmen lay in jail eighteen months for that refusal, while the town raised money and carried the case across the sea to the king's privy council and triumphed there. The General Court accepted the lesson and soon after exempted Quakers and Baptists from taxation for the support of the town churches. It was, perhaps, the earliest successful struggle in New England for the "voluntary principle" of church support. Doctrinally the church began, of course, in Calvinism. That

quaint old scholar, Dr. West, shepherded it through the half-way Armenian phase (1760—1803) towards liberal views. He was one of the great divines of the Revolution, vigorously preaching the politics of Independence in 1776, and of the Constitution in 1787. In 1810 the Unitarian break occurred. Since then such honored names as Dr. Dewey, Ephraim Peabody, John Weiss, William J. Potter, have been upon its roll of pastors. "Creed after creed has softened and then wholly vanished. One vestige of ecclesiastical tradition after another has silently dropped away. No 'church' organization is now left within the 'society.' No communion table keeps up the line of demarcation between the 'church' and the 'world's people.' It is a religious society without a creed, without a covenant of faith, without ordinances, without any outward representatives whatever except the living souls of you men and women here before me and in certain homes around us." So says the present pastor, Mr. Potter, who ends by asking, "Are we doing *our* work for the high interests of religion as faithfully as our ancestors did theirs?" and pictures the church as he hopes it may become by still farther evolution. It is a picture not of the coming Unitarian church alone, but of the coming church of the Liberal Faith everywhere; that faith which is not confined to any name, but which, perhaps under many names indicative of ancestry Congregational, Presbyterian, Episcopalian, Unitarian, Baptist, Methodist,—is making manifest the spiritual fellowship of all who count supreme the cause of Truth and Righteousness and Love. The picture is thus drawn:—

"In my mind's eye I see this church the home of various spiritual, educational, and philanthropic activities; as the center of them all a Sunday service, not perhaps just like this of ours, but still in reverent recognition of the supreme fact of human existence, that man is living in daily vital relationship with an Eternal and Omnipresent Power, whence comes the law for all parts of his complex life, whether material, mental, or moral, and the impulse, too, that is ever striving to lift him upward to richer and better life. But as subsidiary and consequential to this central idea, I see the house and surroundings put to use for various practical services for the elevation of humanity to higher mental and moral resources and purer pleasures. I see this audience room open at certain hours every day, for purifying and uplifting organ music, free to all comers who may drop in from their wearying labors or harassing perplexities of business. I see facilities provided for reading-rooms, class-rooms, recreation rooms, and every kind of opportunity for extending personal sympathy or a wise hand of help to any needy man, or woman, or child, who may be in want of the counsel or the heart-touch of a fellow-being. . . .

We already have a Girls' Social Union in our chapel for girls who come there from factory and shop for such various aid and encouragement as they receive for making their lives more bright and useful. Why may we not have there, on another evening of the week, a Social Union for older boys or young men, those who want a sympathetic influence that shall lift them to a better chance in life? Why may we not institute here an experiment so successfully tried in Chicago the past winter, of bringing together able and earnest representatives of the two so often clashing interests of Capital and Labor, that they may look each other in the face as brothers, and frankly and harmoniously discuss the problems which now agitate and divide them? Why may there not be organized here a club of enterprising business and professional men, who shall make it their special present task to bring about a much needed reform in the factory tenement houses of our city, which are yearly becoming an increasing nuisance and peril? Why should there not be among us those who would specially under-

take the duty of promoting Temperance, and that other reform of kindred nature and need, covered by the White Cross Society,—physical and moral purity? These things, or things similar to these, which I take as illustrations from present needs, will, I believe, all be included as a part of the legitimate work of the future church, and especially of a Liberal church. . . . In short, I see that this church, born of our fathers' devotion and grown into our love and pride, may have become at its hundredth year a veritable "people's palace," of improvement, beneficence and delight, for "all sorts and conditions of men;" that at last religious liberty will have resulted in a noble fellowship, by which the light, culture, sympathy, refinement, wealth, of the more favored portions of society will be wedded to the needs of the ignorant and suffering classes, for the higher uplifting of all. And thus in the very heart of a growing city, in the midst of the rushing currents of its multitudinous material ambitions, amidst the wear and tear of its drudging, monotonous labors and its manifold temptations and vices, I see this house, which our fathers built to God, become all the more a temple of God because rededicated by the service of loving hands and hearts as a temple of humanity." w. c. g.

A NATION'S WEALTH.

A nation's best wealth is its common wealth,—that which is free to all and admits of no private ownership. Is not this, indeed, what makes a *commonwealth*? To such wealth belong all noble national memories and traditions. Throughout our Bible there is no more human chord struck, and scarcely any is struck with greater frequency, than that which in every Jewish heart awoke the consciousness of a heroic past. Those are suggestive phrases—"The God of our fathers," "the God of Abraham and Isaac and Jacob." How they strung the passing generations upon a thread of permanence and helped to preserve the sense of continuity amid all the changes of the nation's growth! One cannot read to-day that familiar eleventh chapter of the Epistle to the Hebrews without a sympathetic thrill,—without feeling anew the power and value of noble tradition and example in quickening that finer patriotism which goes below the mere physical features of a country and roots itself in great sentiments, principles, and ideas. Whatever takes us backward or forward, whether of grand memories or of great hopes, and so enables us to enlarge the limits of our time-view, enhances in proportion our estimate of existence. It gives a finer quality to life, both national and individual. Hence the immense value to a people of a rich and deep literature with its deposits of noble sentiment and thought through successive generations. They feed the popular feeling and faith. They stimulate a noble loyalty, and center interest in what is moral and permanent. One can hardly conceive of the man, upon whose lips English is mother tongue, with a heart so insensate as not to beat more quickly in response to such lines as,—

"In our halls is hung
Armory of the invincible knights of old:
We must be free or die, who speak the tongue
That Shakespeare spake,—the faith and morals hold
Which Milton held. In everything we are
sprung
Of Earth's first blood, have titles manifold."

Something of the same feeling we have all experienced as we have visited places of noble historic association and interest, old-time battlefields where liberty has wrested one more right from arbitrary power, spots linked with memorable deeds and names that the world loves to honor. All the more do these appeal to us when they stand in the line of our own national history. They become a part of that great inheritance which is our common birthright, and which is better national property than all our public lands. We do well to foster in all worthy ways the remembrance of these nobler char-

acters and incidents in our national life. One of the most suggestive and valuable educational movements in these recent years is that which had its rise in the "Old South Church" lectures in Boston, and which is now happily extending to other large cities of the land,—lectures addressed especially to the young and calculated to awaken an intelligent apprehension of the privileges and duties of American citizenship, and of what that citizenship has cost. This movement itself came out of the fuller consciousness of a national life which our Centennial served to develop and deepen. Last Tuesday's commemoration of the inauguration of the nation's first president carries an influence to the same end. We should be glad to see it become a permanent national festival. We have none too many such. In the thousands of addresses made in connection with the day's observance, let us hope that the emphasis was not laid mainly on our wonderful material development—which we do not much need to be reminded of—but upon those principles and ideas which have been more potent factors in our national career than all our rich acres and forests and mines. Let us hope that this finer, this uninventoried wealth, together with their high services and example who have done most to produce it, will be pressed home upon the public mind and heart, and its value be more fully seen and felt.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."
F. L. H.

Contributed and Selected.

AN OLD ETCHING.

A hamlet in a valley sleeping,
Moonlight o'er the hillside creeping,
A rippling stream like a thread of gold
Kissing the foot of a mountain bold.
Deep in the forest the whip-poor-wills sing,
While tears from the heart of the watcher
spring
As soothing her loved one's moans of pain
She hears this plaintive call again;
Darkening shadows deeper grow,
And sighing breezes whisper low;
Upon the brow of the quiet street
"The stars their solemn vigils keep."
There polished shafts in grandeur rise,
And touch the splendor of the skies.
J. M. F.

PEACE.

All conflicts come back to the individual soul. The measure of our civilization is the measure of individual self-control. If we wish to note the progress of nations we must note the progress of individual minds and hearts. If we wish to study humanity we must study ourselves. We may find within all the warfare, all the conflict of feeling, that make the turbulence, the discord, the war of history. All unknown to each other these mighty battles between the lower and higher self are fought. There are defeats greater than Waterloo, there are victories more splendid than any general has achieved, upon the silent, unseen battle-field of the human soul. Not for the mere sake of conflict are these battles fought. Our ideals are ever before us, and the great cry of the heart is for harmony. Like Jesus we are searching for our earthly kingdom of heaven; like Paul, we are asking eagerly for the peace that passeth understanding. And we may learn of Paul the lesson that this peace can come only through conflict—conflict with thought, with feeling; conflict on a high plane, with the forces of life and society.

* * * * *
If we hold a great truth, if there is revealed to us a great principle, we shall not have peace till we share it. If larger thoughts of God and humanity have come to us, the judgment of unrest should and will be upon us till we have entered the contest with these thoughts, till we have shared them freely with others. . . . The moment you enlarge your mind and your heart you enlarge your heaven. Teach, I pray you, the law of progress for all souls here, and hereafter under grander conditions of growth. Show that the

love of God is infinite and omnipotent everywhere, show it by your human love that if strong enough and deep enough can everywhere turn hell into heaven.

Some one has well said that we must be less anxious to get into heaven and more anxious to get heaven into us. This is, after all, the only paradise worth our asking, the paradise of the mind and heart. The kingdom of heaven, we are learning, is a condition not a place. We may carry it with us, this heaven, wherever we go, here or hereafter. But this heaven can come only through struggle. And so, as I have said, it is not through the suppression of thought, but through the earnest conflict with it that we grow toward the heaven of peace.—*From a sermon preached by Rev. Marion Murdock, at Humboldt, Iowa.*

CHRISTIANITY.

"I was touched most of all by that portion of the doctrine of Jesus which inculcates love, humility, self-denial, and the duty of returning good for evil. This, to me, has always been the substance of Christianity; my heart recognized its truth in spite of skepticism and despair. . . . The doctrine of Jesus—judge not, be humble, forgive offences, deny self, love—this doctrine was extolled by the church in words, but at the same time the church approved what was incompatible with the doctrine. . . . The passages upon which it based affirmation of its dogmas were those which were most obscure. On the other hand, the passages from which came the moral laws, were most clear and precise. And yet the dogmas and duties depending upon them were definitely formulated by the church, while the recommendation to obey the moral law was put in the most vague and mystical terms. Was this the intention of Jesus?"—*Count Tolstoi.*

JUDGMENT.

As the botanist judges the plant,
By the flower and not the fruit,
By the promise, not the fulfillment,
So man should judge his brother,
By the purpose and not the deed,
By the hope, not the realization.

E. G. B.

IN MEMORIAM.

MRS. R. B. OGDEN, OF KEOKUK, IOWA.

On April 19, it was the sad duty of very many friends—along with the grief-stricken family; to follow the remains of Mrs. Ogden to the grave. The high esteem in which she was held by the whole community, was shown by the large attendance at the Unitarian church, an attendance embracing all classes and all creeds. She was so sunny, so bright, so genial, and so devoted a mother and wife, and combining with all had so much intelligence and devotion to what she believed to be best, that she made hosts of friends all around her.

For over thirty years she has been united with the Unitarian society in Keokuk. Previous to that, she was a member of the Old School Presbyterian Church in Keokuk. Both her heart and head, however, rebelled against the creed and she was cast out as a heretic.

And yet, be it said to the credit of human nature, many of those good and noble-hearted Presbyterians were present at the funeral. One of the Elders was even a sympathetic pall-bearer. Mr. Hassall, who officiated at the funeral, took occasion to say among other things:

"But many others in this city will miss our friend Mrs. Ogden, as well as this family, and will miss her sadly. She was one of that small band of women in Keokuk who are devotedly attached to this church, to a religion which they believe to be not only pure, but rational, simple, tolerant and Christ-like. In this religion our dear friend, Mrs. Ogden, believed with her whole soul. It met the earnest demands of her truth-loving nature and warm heart.

She loved this religion because she loved intellectual freedom. She loved

it because it liberated her from a thrall of fear which once galled her so severely. She loved it because to her it was beautiful and uplifting in its truthfulness and simplicity, and because it showed to her not the "Gates Ajar" of that upper world, but the gates wide open—yes, wide open for every honest, every sincere, every struggling and repentant soul here or hereafter of every name and nation and creed. It is most appropriate therefore that she should be brought here, that these last words to be spoken over her should be spoken within these walls and from this desk.

And I for one feel sure that she has joined that band of true men and true women who were once worshipers in this congregation. . . . They knew her and loved her. And why should they not all be here, young and old, why not all here, the invisible ones, joining in these last solemn rites over the silent form of one of their number? Why not here where their hearts were years ago, and where they showed their devotion to truth by building this church? Could they break the awful silence which lies between this land and that, they would say to us, 'We are here,' and they would add with emphasis, 'Death is not the end, it is but the beginning.'"

KEOKUK, IOWA.

GREAT TRUTHS.

No hatred is so bitter or hopeless as one vindicated in the name of God.—*Old Saying.*

LET principles be once firmly established, and particulars will adjust themselves.—*Margaret Fuller.*

I HAVE never been able to utter a thought that I was willing to accept, when reflected back from another mind.—*O. A. Brownson.*

THE words, "there is a God," mean simply, in my opinion, that I feel myself, notwithstanding my freedom to do as I like, obliged to do what is right.—*G. C. Lichtenberg.*

THE question whether a church is adequate to the needs of a time, is simply the question whether that church is able to draw to itself the moral genius of the age.—*Moncure Conway.*

"I HAVE a right to all I can get under the forms of law." Do not say that: do not think it! It is a lie, an awful, cruel, murderous lie,—a lie which not only works outward, causing no end of crime and woe, but works inward, producing an ugly deformity of one's own nature, so that he becomes a beast of prey. No man may rightfully call anything absolutely his own; he is not his own. What we call our rights are essentially our duties; what we call our possessions are essentially our trusts. We must never construe them apart from our relations to God and mankind.—*Charles G. Ames's Year-Book.*

Correspondence.

OUR BOSTON LETTER.

Easter has become as annual as Christmas and in somewhat the same sense a burden, for a haunting sense of obligation to friendship suggests the necessity of sending Easter cards to the sick, sad or aged, and of Easter bonbons to the young and joyous. Those who always wish in a gift to give a portion of themselves, invent new Easter rhymes more or less successfully. The natural gladness in returning spring or the triumphant hope of immortal life becomes obscured under the conventional aspects of the day; and then, as if Providence disapproves of Easter millinery, it is very apt to rain on that Sunday and the garment or bonnet finished at midnight cannot be prudently worn a few hours later.

Churches, whose architectural beauty is disguised or heightened by Christmas greens and whose return to primitive simplicity of coloring for six weeks has been welcomed by Puritan Unitarians, symbolize Palm Sunday by a few pussy willows and small-sized palms.

On Easter, their pulpit dignity is again buried (or increased) by the gorgeousness of wired flowers and fresh blossoms in earthen pots. The Saturday papers print announcements of Easter music in Catholic, Episcopal and Unitarian churches; the orthodox remaining as orthodox as an hundred years ago. Do they thus save the commonwealth? Certainly there is more liberality in our churches than once, for Shelley's hymn on the Resurrection was sung at one or more of them this Easter. In many ways the general observance of Easter is delightful; still a deeply religious heart goes to church for thanksgiving and self-consecration, whether or not there are advertised attractions of flowers and music. As indicative of changing sentiment are the following lines from a Boston daily paper of a few days ago: "There was a large congregation in the Church of the Advent Saturday morning to attend the celebration of the holy communion given in honor of the departure of the Rev. Charles C. Grafton, bishop-elect of the diocese of Fond du Lac."

Boston has never been more earnest in its conversational and declamatory powers than in discussion of prohibition pro and con, and of the parochial school question. It is just beginning to be comprehended that earnest friends of temperance can vote "no" on a constitutional amendment on that subject.

The parochial school hearings at the State House have been crowded by friends and extremists on either side. The chairman of the committee has repeatedly been obliged to silence hisses and applause, by threats of clearing the Green Room, but he could not control the broad smiles, the loud whispers, the perceptible nudges, which women have dealt to each other and the emphatic slap of masculine hands on their own well protected knees, in approval or disapproval. There has been too much of theological dispute and too little of educational debate. The bill proposed by those who desire stricter school supervision recommends that private day schools shall be "subject to the inspection of and approved by the school committee of such town or city" where the child resides. Also that "the school committee shall approve a school only when the teaching therein is in the English language in the branches provided by law, and the text books used therein are such as may be approved by the school committee, and when they are satisfied by personal examination that the teaching therein is equal to that of the public schools. Also, that any person "who shall influence or attempt to influence any parent or other person having under his or her care or control any child between the ages of 8 and 14 years, to take such child out of, or to hinder or prevent such child from attending such public or approved schools by any threats of social, moral, political, religious, or ecclesiastical disability or disabilities, or any punishment or by any other threats, shall forfeit to the use of the public schools in the city or town where such offence is committed, a sum not exceeding \$1,000 and not less than \$300 for each offence."

The animus of the bill is directed against the Catholics, as the hearings conclusively prove. For the sake of legalized freedom to send to public schools, it is proposed to curtail individual freedom of thought and action. The testimony has shown that more Catholics consider themselves at liberty to send their children to public schools, than are restrained by the few or many priests, who command them not to do so, under penalty of excommunication: a most intangible punishment nowadays, which affects neither a day's labor nor one's present personal rights. The underlying question in all this matter is, "how far does state authority extend?" Its limitation or extension is a matter for calm, legal or judicial settlement. On whatever view is held of State authority, depends one's position in regard to the present issue. In zeal for religious freedom, the authority

of constitutional law is forgotten. Shall the parent or the State say how the child shall be educated?

But of this, more anon, when the Legislature takes action upon the Report of the Committee, which has not at present date submitted.

KATE GANNETT WELLS.

SELF-SUPPORTING WOMEN.

EDITORS OF UNITY: Last week in Brooklyn, N. Y., seven hundred women met together at the regular monthly meeting of the New York League of Unitarian Women, to listen to papers and discussions upon: 1. Self-supporting women.—Who are they? 2. Is self-support a question of wages or of work? 3. Is education tending to wage-earning incompatible with woman's natural endowments, physical limitations and true refinement? 4. What is and should be the attitude of society towards wage-earning women? 5. Their possible influence upon society.

No previous subject discussed at these meetings has excited such public attention; no future subject can appeal to a wider experience and intelligence. The self-support of women is no longer an experiment confined to the few, but a consummated reality of the many.

The various papers read by the ladies were brilliant, wise and helpful. Would they could reach the eyes of every self-supporting woman in America! The consensus of the opinions expressed: that every woman, the sum of whose necessary daily labor would equal the cost of her daily maintenance, was a self-supporting woman—from Queen Victoria, who by constant industry and ceaseless attention to business earns the stipend given her, to the apple-woman on the corner; from wives and mothers, all over the land, to the young girls toiling day after day among strangers;—the rank and file of the industrial army are recruited from them all. The world, ever prone to accord honor to mere money-making, overlooks the fact that the valuable services of wives and mothers, unpaid for, and too often unrecognized as such by husbands and fathers, are, still, the priceless labor that sustains the progression of the human race.

Wage earning was pronounced not incompatible with woman's physical limitations, for the latter could be more or less removed by proper educational processes, proper exercise and proper dress in the growing girl. Correct the errors of the past and the coming generation would see a far different race of girls;—girls who could take their places in society, in the home, or with the wage-earners and be a success in each.

The attitude of the present generation towards wage-earning women was shown to have materially altered. The latter were no longer chiefly dress-makers, servants, primary teachers, but were now found in almost all professions and callings. In the United States are 56,809 farming women; 14,465 women who manage commercial and industrial interests; 12,294 nurses; 2,196 architects; 165 ministers; 75 lawyers and 164,375 teachers. "Any woman successful in any of these callings now has an acknowledged position, is recognized at social gatherings." The present attitude of society towards the wage-earners, however, was said to be not yet what it should be, nor what it will be, before many years in this country, when it would be as great a disgrace for our daughters to be dependent as it now is for our sons.

Wholesome advice was offered to the self-supporters,—their status depending upon what they are, not upon what they are doing. Labor was necessary and honorable. Hence, the importance of educating every girl in some special attainment.

The meeting was so rich and suggestive that a meager account, as the above, cannot do it justice. The crumbs from the table can but hint of the feast.

M. A. B.

BROOKLYN, N. Y.

Church-Door Pulpit.

Any church may secure the publication of an acceptable sermon in this department by the payment of \$3, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

SOCIALISM AND ANARCHY.

Sermon by James Vila Blake at the Third Unitarian Church, Chicago, Ill., March 17, 1889.

(Phonographic Report.)

It is a peculiarity of Scripture that it is exceedingly true. When it is brought before the mind, we have to assent to it. Also, it is a trait of it that it is not very easy to apply in practice. When we read such words as these, "Bear ye one another's burdens;" "Look not every man on his own things, but every man on the things of others;" "Rejoice with them that do rejoice, and weep with them that weep; and be eyes to the blind and feet to the lame;" we are reading words and assenting to them, which, if applied, would convert earth into a heaven instantly, and solve all our difficulties and make all life beautiful and glorious. It is in the spirit of such words that I mean to speak to you this morning on present antagonisms in our social life. You will not be unwilling, perhaps, if I begin with a story:

There was a little child, living in a distant part of this country, who arose very early one morning with the memory of a task which awaited him; and although it was late in the year—indeed midwinter—the little child began to work on this task (which had been much on his mind the day before) at six o'clock in the morning. Beginning his work with earnestness, and feeling that this was the thing he must do, much urged to it, he worked on steadily, without stopping at all, until high noon. Then he remembered that this was the hour of midday, the hour of the midday meal at home, and he betook himself to that refreshment; but, still, child as he was (for I am telling the story of a little child, a little fellow who was, I think, about twelve years of age, but he was small for his age and may have been a year or two older), child as he was, I say, his work was pressing upon him. This thing he must do; this task awaited him. In about half an hour he resumed his work, and never ceased it, so absorbed was he, so full of the interest of it, until 7 o'clock in the evening. Now this may seem to us a somewhat heroic deed for a little fellow to have kept so persistently at his work, to have maintained so steady an effort, in such uncomplaining and unflinching manner; but his task was not done yet. He had not accomplished all the work. He found it was hard work—harder than he thought—and the next morning he resumed it, at the same hour, still under the same pressure. But the task had to be done; he must labor. He worked again until noon, and then steadily again until 7 o'clock in the evening, as he had done before; and still his work was not done, and on the next day he began precisely at the same hour and worked, never ceasing, never flagging and never flinching, every instant given to his industry, for six long hours until noon, and so again for six and a half long hours after that, until he ceased at 7 o'clock at night. And the next day the same, and the next day, until the blessed Sunday came. On that day he remitted his work and rested; but still he had not finished. On the next Monday morning he began again at the same hour, and he worked all through that week, and after that the next week. But still his work was not done. And so on he went working, never ceasing, for all of the fifty-two weeks of the year. After that he awoke one morning, and as he was going to his work, his mother took his hand and said, "Little fellow, I have some work to do, too. We will go together." It was 6 o'clock in the morning, as it was at first, and they two, the mother and child, started hand

in hand for the working place. They worked all day, with the half hour at noon, and again the next day, they did the same; for the mother's task lengthened out like the evening shadow, as the child's like the morning shadow. And so they two worked together every day, except on Sundays, for another long and weary year. Then the mother said to the child: "The work seems as little done as ever it was, and still it stretches forward beyond us as it did at the beginning. It is a strange thing. Let us look around and see how it is with others." And when they looked about in that little place where they lived, behold, all the children and all the women were working very hard at the same place from 6 in the morning until 12 at noon, and from about a half hour after the noon hour until seven at night. And when they saw this, then the mother said to the child, "Plainly, this is what now we have to do without ceasing." So they gave over hope that ever the work was coming to an end, and began steadily, and without murmuring, though sometimes with sore feet and sore hands, and with tears, to work every day the twelve hours, year in and year out. And so they came to accept it as the life-task which they had to do.

Now, I have told you this as a story. I suppose I better might call it a picture of what now is existing in this great country of ours. I have been told of a strike, as it is called, going on at this present moment in the state of Connecticut; a strike of women and children; and the object of that strike is to reduce their working hours to ten from twelve and a half, for which number of hours they have been working hitherto, all their lives. Now, if this was a little incident by itself, little, I mean, in the sense of confining itself to one place, a local trouble,—I might speak of it as something pitiful, and say that these people had fallen on hard places, as many others fall on hard places in other ways; but it is not, I am sorry to say, a local incident by any means, this resistance which now they are offering to being compelled to do twelve hours and a half of work. On the contrary, it is but one effort in one place, of a vast, tremendous movement that now covers, not only this country, but the whole earth with these efforts; so that we all must look on it, not as one little fact there in a little state, but as part of a vast, deep resistance on the part of humanity everywhere. And in this great movement, that everywhere now is showing itself, there is an unspeakable appeal to our humanity. It has no fiction in the source of it. It rests not on any imagination or fancy in the reasons for it. Those reasons are mainly three-fold, and each one of them represents a great and sad reality which underlies this movement.

The first of these reasons is the immense amount of needless suffering which exists. Now, some pain and suffering we must have. We cannot escape. Nay, many divine sorrows which we meet we would not escape. Undine, when she came to have a soul, said to her husband that she had learned this from her soul, that the greatest joys and the greatest sorrows are almost the same thing. But the amount of *needless* suffering in the world is one of the most terrible and pathetic facts that any one who loves his kind ever has to look on. And this is so bitter and widespread that it underlies this great movement of which I speak, this movement of resistance to the present structure of society.

Another cause is the immense contrasts which exist in human life. Now, there must be always some contrasts. You cannot have, among the people, an exactly equal adaptation to conditions among all the members. Some will be endowed better than others. Some will be richer in physical strength, may be, and some better adapted to their conditions than others, in whatever way the different adaptations

occur. But the contrasts are *too great*. They are so great, so overwhelming, so fearful as we look on them in our experience, that they cannot be called natural. They belong to the conditions of society which are not rooted in the natural facts of development, but in the wrong and sad facts brought about by human willfulness and injustice.

There is another and third fact that underlies this great, and now very restless resistance and war against our present structure of society, and that is, that there is a survival among us of barbarous and feudal modes of thinking and of acting. What are those modes? They are distinguished mainly by two traits: one is the division of men into classes, each class being hard-bound in its own conditions. Sometimes this binding is produced by social laws and enactments, and that was the case away back in the feudal ages. Sometimes it is produced solely by the state of public opinion and feeling, which makes it very hard for one class to better itself, and so graduate into another; that is the case now. The effects are the same, whatever the source, the cutting off of man from man, until we know not, in this our great world, how one and another lives, although one be a neighbor to another. The second point in the barbarous old feudal system was this, that every man stood for himself, every man lived in his own castle, and in his own way was a petty tyrant, administering his own laws or making them unto himself and surrounding himself with just his own, and nobody else in the world had any part therein. We live in this world very much in this manner still, every man standing in the world for himself only, working out his own prosperity and his own fortune, and so absorbed therein that often very little light from his eyes, or his mind either, goes into the conditions of men about him. Although one mode, the old mode, was governed by laws and enactments and forms that may be called political, and the present feudalism by adaptations that may be called individual or social rather than political, the effect is the same.

Therefore, now we have a great body of the people on this earth moved by these three great facts: namely, an immense amount of needless suffering—how immense the amount and how bitter the suffering few know; and secondly, the direful contrasts, such that while one man is suffering from starvation, he would count himself rich if he had but the crumbs from his neighbor's table; and finally, the survival of barbarous and feudal conditions which make men unmindful of each other. All these things are now operating to make trouble and bring about a widespread resistance and war against our present social structure, which it is impossible not to see if one have any eyes of mind, to say nothing of any eyes of love.

Now, this great movement, which is spread everywhere, takes many different forms, but chiefly two. One is called the Socialistic movement, which is distinguished by two traits: In the first place, it is calm, collected. It is calm in spirit; it is kind in method; it is collected and philosophic in thought. It aims entirely at remaking society all over; thoroughly reorganizing it on a totally different plan; but it aims at this by gentle methods, by teaching, by reading, by inculcation in all possible ways; and it discusses all these points in the spirit of the thoughtful people—the philosophers and scholars.

Another trait of socialism is that it is based not on one individual, or on individuals, but on the whole. The doctrine of socialism is that it is the business of all men to care for every man; that we must look for the results, the grandeur, the glory, the blessedness, of life, not at all to the individuals of the community, taken separately, but to the whole body acting together. Accordingly, socialists place their hopes in a glorious development of the Commonwealth, and look to bring about better results

through the State. This movement is now attracting to itself the attention of thoughtful people. I have been told lately that there has been formed in Boston a company of men, scholars and ministers, and others, of professedly socialistic views, brought together by the publication of a remarkable book, which no doubt you have all read, by Bellamy, called "Looking Backward." They have formed, in Boston, a club around the ideas of that book, devoted to discussing it and to sifting the ideas, and to discover how men can help to bring about some such condition of peace in our state. I mean by the state our social structure.

The next movement, the second, is the anarchistic. That is the direct opposite of the socialistic. I want you, if possible, to understand that definition. The two are the exact negatives of each other.

The anarchistic party is restless and raging in spirit, and violent in methods; and generally it is ignorant, too, and uneducated. A few are educated, but their education is no match for their prejudices and their feelings. Most of them are disinterested, so far as any violent people can be; but their spirit is one of raging discontent with all these grievances of which I have spoken, and their method is violent revolution, often to the utmost extent, if need be, of bloody war.

Also, they are based on the individual, in exact contradiction to the socialists, who found on the state. It is not the doctrine of anarchy that we must look to the state for our salvation, to a gloriously developed and just commonwealth. It is far from anarchical doctrine that it is the business of all men to take care to the best possible extent of every man, but, on the contrary, that it is the business and right of every one man to take care of himself, that no one has any right to interfere with him, and that he has an indefeasible right to be independent of the state if he choose. This I look on as really a new development of feudalism. For feudalism, as I have said, is marked, as much as by any feature, by the intensification of the individual. Every man in his own castle an independent autonomy—that was the structure of the feudal society. Around that autonomy gathered a society of slaves,—the castle at the hill-top, the slaves at the hill-foot. Now, the slaves have undertaken to make each one of themselves as much an autonomy as the tyrant in his castle. That is all; but alas! a terrible and direful fact. So that we have the spectacle before us now, of an attempt in our modern days to realize in a new form, this idea of the old feudal and barbarous times—the idea that the state is no more than a loose aggregation of individuals, any one of whom is in his own castle by his own power, and may abrogate the state for himself when he chooses.

Now, every one knows that these people are moving in this city. We have seen sad illustration in the past of what such a spirit may bring, and it is not to be stamped out by contrary violence, by force of arms, by force of punishment. They are moving again, just as fiercely in their own minds and just as earnestly as ever they did. They are holding their meetings, and what is very impressive, they are establishing schools, Sunday-schools, especially where they can get at the children, and engaging teachers to bring up these little children in the principles of their anarchistic philosophy—if it can be called philosophy. Now, when any people show themselves so in earnest as to begin with the little children and make schools on Sunday to convert them to their wishes, you can be sure that there is deep determination underneath; and not only so, but they have taken the best means to make that determination strong and effective.

Here are, then, the methods of these two parties; and the methods of the last one are very bad, and the people hate them for those methods. Yes, they are bad. I have no wish whatever

to palliate them in the least. But, friends, there are some pleas for them. I never knew anything very bad but had some excuse for being bad—something to be said about it to show that some mercy is as reasonable as condemnation. Now, these people suffer. Let any one take the pains to discover it, as I have done, by visiting among them when you can, and especially by going into their very houses, and you shall see how they suffer. I often think as I walk through some quarters of this city, that it would be to me a thing terrible to have my own little children run for one hour in the streets where I see their little children running all day long, all their early lives. And these people love their little children. They love—and love means to them just what it means to me and to you. They understand the evil influences, they feel the distortion, the pain, the poverty, the bad air. Merciful Heaven, how they suffer, men and women both! And they see their beloved little children growing up to the same pangs, and they have no power to avert it. Often they are ignorant—the more violent, the fiercest of them, always are. They come from generations of ignorance in the old world; over to this country they bring their ignorance, and often are disappointed in the hopes that their ignorance put into their hearts while they were in the lands of kings beyond the water. And they are full of writhing pangs of ignorance; for when was ever any one ignorant and at the same time calm and gentle? But in addition to all this, they have nothing to lose, nothing to lose because they brought nothing here with them; and nothing to hope for because there is such a weight of social structure over them that do what they may and try all they can they cannot lift the weight that presses them down. Our President who has just been elected, lately said in one of his speeches this wise thing: "that no man who was hopeless could be a good citizen of a republic." That is a potent and searching truth. What chance then, I say, for poise of mind among these people, for the calmness with which I now speak? They cannot so speak when they writhe and rage within. But I can speak calmly and peacefully at every possible advantage, for I am sheltered here, and I have been comfortable all my life, and well educated. I could not expect the same calm in them, for I know their sufferings well enough and take them to heart well enough to feel a mercy for their writhings and their enmities, while I preserve my own views.

Now, these are the two parties. First, the one pushing by right methods of reform—social reform. Secondly, the anarchistic party, pushing by violent means, revolutionary in method and sanguinary in spirit.

There is a third party, those that mainly think it is all right and well enough as it is on the whole, and that the present structure and condition of things, take it all in all, is fundamentally right and just. So they give themselves no concern about the people's pangs on the one hand or calm teachings on the other. And I know not, I must say, which is worse,—the violent writhings and ragings of the ignorant, or the cold, unfeeling indifference of the respectable and comfortable.

Well, now friends, I cannot propose any methods. I am too ignorant to do that. I know not yet, indeed, who is learned enough. The problem is so immense. When one has devoted himself for many years to studying it, he can but hope,—no more than hope,—that he has felt his way a little into the terrible tangle of it,—of our present life,—of our present social structure. It is not, either, my business to do that, and I confine myself to my business. And preaching, for aught I know, is as good a thing for the world as the political harangue or hasty theorizing, and a far better thing than exciting appeals to the passions, not to the reason. It belongs to the pulpit to

point out, if possible, and inspire, the *spirit with which we should enter on our search for the methods*. I will speak of that in the concluding moments of this sermon.

In the first place, we ought to aim at simple justice of feeling. If only each party, to the very bottom of his heart, wished to be just to the other one, soon we should get very close together. No two men, no two parties, ever yet met to argue when both of them wished, above all things, to see the justice and truth of the subject, without soon coming near together. It is because, always, either one, or both—generally both—are trying, not to be just to the other, but to get the better of the other, that we make all our failures, and such sad and pitiful failures. No wonder these failures result in suffering. For example, nothing is more terrible than, in one of these strikes which frequently occur—particularly such as we have had in this part of our country in a neighboring railroad in its contest with its striking switchmen,—nothing is more painful, I say, to a thoughtful man than to see that neither the laborer nor the corporation tries to be just to the other. Each party is thinking, absolutely, without any mitigation at all, of *its own interests*, and wholly is devoting itself to see how it can get the most out of the other. Such a spirit never will bring about any good results. It will bring, on the contrary, nothing but conflict and violence and increased misunderstanding. So that the first thing that we should aim at is to *wish in our souls* to be just, and to give full credit to the rights of the other side.

Then, we should try to approach this subject with an understanding of the need of larger knowledge. Let us not be too sure that we know even the facts as they are, to say nothing of the great problems of the measures to remedy those facts. What, in our day, does one class in our social life know of the life of another class? Little does one know the agonies, the hopes, the faintings, the failures, the successes, that go on in another soul, even though we walk side by side with him on earth's way. And when it comes to whole *classes*, why, they are parted as if by great spaces from each other, and the comfortable neither know the pangs of those who want, nor do those that want know the anxieties of the comfortable, but all are cut off into little groups that go on in their ignorance; and that ignorance often looks like hardness of heart, when it is but ignorance. I was very much pleased to read in a public print these words spoken by Mrs. Lucy Parsons at an anarchistic meeting in this city. She said: "The rich men are not all heartless. There are many who know nothing about the sorrows of the poor. The rich ladies, with their children, are not our enemies. They simply are ignorant of the situation. They are tender-hearted, and think everybody has the comforts they have." Kind, and gentle words—and truthful. Now, this woman who said these things, has said violent and rabid things enough, no doubt; and yet she said that gentle thing. And remember, she has known what it is to have her husband killed on the common scaffold in the cause of law and order, for the sake of our present structure of society, because he attacked it by bad methods; and she believed in those methods too. She has felt in her own heart most bitterly all these things, and one would have thought that nothing could come from her heart but gall and rancor against all the class whom she ranked as her opponents; you would have said, nothing but bitterness could come from such a woman. And yet she said these words,—beautiful and gentle words and true words, considerate words. How many of you knew her well enough to think she could say them. And if she herself knew still a little more of the disposition of the comfortable classes and the network of care and anxieties and worries with which they struggle, why then, perhaps, the gen-

tleness which showed itself in those words would take hold of her violent theories and mitigate them, and bring her and her followers to some gentler mode of action. As we are, we are in mutual ignorance one of the other, no class knowing another, none knowing the struggles and difficulties of the other. Therefore we should approach this problem with humility and with a desire to learn.

Then, finally, we must wish from the bottom of our hearts that others shall be as fortunate as ourselves. Now, I must say, regretfully, that there are many people who wish not that at all. On the contrary, they seem to be wretched unless they are more fortunate than their neighbors. They like not others to be as well situated, as comfortable or as fortunate as themselves. That leads to trouble—it is a dreadful state of mind to be in—barbarous and fearful. Yet I know it is the way with vast numbers of people. Locke said very truly that wealth consists in the comfort of the whole; but riches, he says, is a different thing, and a man counts himself rich only *when he has more than his neighbors*, and it is this that he pursues. If we have the feeling deep within us that we would like everybody to be as fortunate as we are, the next step is the effort to lift them—to do what we can to lift up the unfortunate; and this involves self-sacrifice on our part; for no man can do that whose whole life or whose main time is spent either in getting his fortune, or in selfishly enjoying it. The circumstances that now surround our lives seem to compel the concentration of every faculty of mind and body on the acquisition of fortune; yet no man acts in the service of the Creator who will not wring from his conditions some hours in which to give *himself* to humane works—I say not his money, but *himself*. And until we all feel that, as a responsibility on every man, we shall not have entered on this problem of our social structure with the spirit which will bring us to its solution.

This point then I leave with you, as the necessary spirit which we should have; that we should look for more knowledge and understanding of our mutual relationships, and that we should learn to love one another.

I belong to those who have great confidence in the *whole* and I care more for the whole than I do for any one individual. When I bring calm and philosophic thought to bear on the question of social progress, I look to the wisdom of all to take care of every one. Weiss said that not one drop of the attar of roses will you get from a hundred petals; distil them by acres, and the subtle, delicious perfume is obtained. So it is with wisdom. I look to a glorious state as the splendid outcome of our immense exertions, not to a narrow, confined individualism. So that I dislike the doctrine as well as the methods of our anarchistic people. Neither do I think that at this present moment the rich must divide up all around with the poor, for what good would be done? They would simply limit themselves, and after a little time, there would have to be the same division as before. But there are those among us, friends, who are not endowed as well as ourselves. Some are not as good musicians, and some are not as good mathematicians, and some again have not as good power to acquire. It makes no difference at all what is the cause of the absence of the power. They have not the endowment, or the quality, morally, on the one hand, or intellectually on the other, or they are shiftless, or have ill health from their parentage, or they may be confined in conditions whence it is impossible for any one to rise. It belongs to those who *have* the gifts, who *have* the opportunities, to go forth lovingly to those who have them not, and to take up the Scripture which we have read, "To rejoice with those who rejoice, and weep with those who weep, to be eyes to the blind and feet to the lame;" and we know that this is right.

When we think of being happy in this world, we recognize two conditions: one is to remember our blessings—a beautiful condition, and if we would only do that more, and count them every day, and remember how great they are, we should find such a sum of them, that all our little, petty troubles would slink away like a brood of bats before the morning sun. But there is a second condition of happiness, and when I think of that condition, I am sorry sometimes to see how many people apparently can be altogether happy. That condition is the forgetting of the sufferings of others. Perhaps, it is well for us that we cannot remember them as they are; but yet, never to think of them (or very seldom), never to have the heart open and the mind awake to the sorrows about us; always to feel a confidence in our own thinking, which is so related to our capacities and to our opportunities and to our sheltered conditions here, to our pleasures and all that belongs to our fortunes; and always to have a great opposition to the views of others, and look not at them tenderly and carefully, their views, too, being related to their sufferings and their pleasures,—this is a sad state of mind for any one to fall into. This makes us think of the saying of the French author, "It is a terrible thing to be happy."

Well, I have no *measures* to offer; but I say that until we come to the problem in this *spirit*, we shall labor in vain with our minds for the methods.

The Study Table.

The Spiritual Science of Health and Healing. Considered in Twelve Lectures. By W. J. Colville. Chicago: Garden City Pub. Co. Cloth, pp. 270. \$1.

Christian Science, Mind Cure, Metaphysics, are some of the names given to the new schools of healing now attracting so much attention. Among the numerous advocates of the metaphysical method of treating disease, W. J. Colville is one of the most popular, and certainly one of the most able. In the twelve lectures composing this volume, he has set forth a system of healing, not only for the body but for the soul; for morals are the expression of a perfect soul, as health is the expression of a perfect body. Mr. Colville is broad and unsectarian in his methods. His book is free from the limitations of thought which mark so many exponents of metaphysics. Mr. Colville's book is worthy of careful study. The author is a Spiritualist, well known among Spiritualists as an able and eloquent lecturer; but his system of metaphysics is so independent of the central claim of Spiritualism, that it may be read with equal profit by those who do and those who do not accept that claim. S. L.

Steadfast. Rose Terry Cooke. Boston: Ticknor & Co. \$1.50.

"Steadfast" is the term descriptive of the character of the hero of Mrs. Cooke's excellent story, and thus chosen by the writer for her title. Two features mark the story above all others, the rare and faithful delineation of New England character, as it existed in all its native pungency and sweetness a century ago, and the introduction as part of the plot, of the rise of the Baptist denomination by the side of the stronger-intrenched sect of the Congregationalists. "Plot" is not the right word to apply to the slender thread of outward incident which runs through Mrs. Cooke's book, but we are learning not to miss that in the modern novel, and "Steadfast" will, by reason of many other merits, win a worthy place for itself among works of recent fiction. C. P. W.

MISS ALICE FLETCHER, long known as a "called" worker among the Omaha Indians, has collected over 100 of their tribal songs, gathered from native singers, which with an account of their ceremonies and customs will make when published an interesting volume.

Notes from the Field.

BOSTON.—The superintendent of public schools has now forbidden corporal punishment in primary schools and restricted its infliction in other city schools.

—Individuals and organizations represented Boston last Tuesday, in the very grand "Washington" celebration in New York City.

—Several Boston pulpits gave patriotic addresses last Sunday, and some churches were decorated with national flags.

—This year May Day was up to its old-time reputation—some wild-wood flowers and some fruit trees were in blossom in New England. Indeed, it was about equal to a Virginia Monday.

—The Bureau of Unity Clubs will hold here a public meeting during Anniversary week.

—April 27th, Arbor day in Massachusetts, was really a time for shade-tree planting and flower gardening about highways, railroad stations, school-houses and private grounds which make a highway show.

—Last Sunday evening the Unitarian Temperance Society held a public meeting at King's Chapel.

—On to Philadelphia is the new rallying word of the Unitarian National Conference. The great meeting will be held October 28th to 31st in the Academy of Music.

—The Channing Club held their April meeting in the "Vendome" and made it "Ladies' Night." The Unitarian Missions to Japan and to our Western Indians were talked about.

CHICAGO.—The Third church had a most successful entertainment on Tuesday evening, April 23. Those present were delighted and have asked for a repetition of it at an early date. A friend hands us the following account of the happy evening. "The West Side Musical Club was ambitious when it contemplated the rendition of 'Midsummer Night's Dream,' with Mendelssohn's music, but the performance last Tuesday night, at the Third Unitarian church showed that its vaulting ambition had not overleaped itself. The entertainment was successful from every point of view. It lasted two and one half hours, but held the attention of the audience with unabated interest to the last. The Rev. J. Vila Blake read the play, the music being interpolated by the following members of the club: Pianists, Miss Wieser, Miss Perkins, the Misses Holmes and Miss West; singers, Miss Taylor, Mrs. Hill, Miss Read, Miss Holmes, Mrs. Bliss and Miss Boynton. The play was read with excellent effect, and the music was remarkably well rendered. A number of young ladies acted as ushers, and they had all they could do to find seats for the large audience. There was a general feeling that the entertainment ought to be repeated, and this will probably be done at an early date. For an unprofessional reader Mr. Blake renders Shakespeare with excellent effect; and Miss Wieser, the leader of the W. S. M. Club, has few equals as a pianist."

ALTON, ILL.—Easter at the Unitarian church was attended with unusual interest. From the *Daily Telegraph* we take the following: "The pulpit, platform and the interior of the audience room were handsomely decorated with blooming plants and bouquets of cut flowers. The morning service was by the congregation and Sunday-school. The programme consisted largely of music, interspersed with responsive readings by pastor and congregation and singing of Easter carols. The pastor, Rev. H. D. Stevens, gave a short and interesting address, giving the history of the Easter festival and its meaning and significance as understood by Unitarians. At the close of the service the pastor gave each member of the Sunday-school a package of flower seeds as an Easter memento. In the evening Mr. Stevens gave a very interesting and able address on the life, character and labors of Dr.

William Ellery Channing to a large and appreciative audience."

KALAMAZOO, MICH.—The Unitarian church of this city has extended a call to Miss C. J. Bartlett, of Sioux Falls, South Dakota, to become its minister. After some weeks' deliberation, Miss Bartlett has accepted the invitation, her ministry to begin September 1. Judging from private letters and the local papers, the most enthusiastic welcome awaits her in the new place. In her letter of acceptance, which has been published in a Kalamazoo paper, Miss Bartlett says: "I shall endeavor to enter on my ministry with a just sense of the duty I owe to you, and to the cause which constitutes the basis of our relation. And I permit myself the expectation that the cordiality and unanimity of the invitation extended me is equivalent to an acceptance of my invitation to you to co-operate with me heartily in whatever promises to further the cause for which the church exists." Miss Bartlett will remain some weeks yet with her old parish at Sioux Falls.

St. Louis.—Prof. John Fiske gave his discourse on "The Mystery of Evil," to a full house in the Church of the Unity on April 14; and on Easter Sunday he assisted at the united service of Sunday-school and congregation, by singing a solo. His course of lectures on Hamilton, Madison, Jefferson, "Tippecanoe and Tyler too," and Webster, have been largely attended, and his stay in the city has been an ovation.

—The minister of the Church of the Unity was surprised on Easter morning to find Morse's bust of Emerson looking out from the bower of evergreens and lilies that covered the platform. His surprise was not greater than his pleasure.

A MISSION POST IN KANSAS.—Rev. Mary H. Graves, formerly secretary of the Women's Western Unitarian Conference, has been spending a few days in Kansas on her return from Colorado, where she has spent some months. She preached April 21 at Salina, Kan., one of the new points of missionary interest, which claims a portion of the time of Rev. E. Powell, of Topeka, and promises soon to become a church. Miss Graves is in Illinois at present and ready to respond to calls for pulpit supply. She preaches at Hinsdale May 5. Communications addressed to her at this office will receive attention.

CLEVELAND, OHIO.—A dainty Easter greeting comes to us from Unity church with the order of service for congregation and Sunday-school on Easter day. Its songs and carols and responsive readings, its sermon and prayer and distribution of flowers, tell the story of a happy festival for minister and people.

LITTLETON, MASS.—Rev. W. I. Nichols, of Littleton, spent the day at UNITY headquarters on his way through the city to meet engagements in Duluth. It was good to greet him.

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Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

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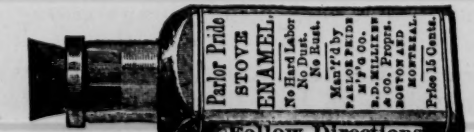
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Special Clearance Sale of Standard Books.

The following net cash prices are to UNITY subscribers only, and apply only to the limited number of copies now in stock. If all the copies of any book are sold before your order reaches us, the money will be returned.

EVERY-DAY RELIGION. By James Freeman Clarke. Retail \$1.50, net \$1.00, postage 14 cents.

THE MODERN SPHINX. By Minot J. Savage. Retail \$1.00, net 65 cents, postage 10 cents.

RELIGIOUS DUTY. By Frances Power Cobbe. Retail \$1.00, net 65 cents, postage 10 cents.

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NATURAL RELIGION. By the author of "Ecce Homo." Retail \$1.25, net 80 cents, postage 10 cents.

THE LIFE THAT NOW IS. By Robert Collyer. Retail \$1.50, net \$1.00, postage 11 cents.

THE BIRTH OF JESUS. By Rev. Henry A. Miles, D. D. Retail 75 cents, net 50 cents, postage 7 cents.

THE FAITH OF REASON. By John W. Chadwick. Retail \$1.00, net 70 cents, postage 10 cents.

JOSEPH TUCKERMAN ON THE ELEVATION OF THE POOR. With an Introduction by E. E. Hale. Retail \$1.25, net 80 cents, postage 10 cents.

THE GREAT POETS AS RELIGIOUS TEACHERS. By John H. Morison. Retail \$1.00, net 67 cents, postage 8 cents.

LIFE IN HEAVEN. By the author of "Heaven our Home" and "Meet for Heaven." Retail \$1.00, net 65 cents, postage 10 cents.

AMERICAN RELIGION. By John Weiss. Retail \$1.50, one copy slightly shelf-worn at 65 cents, postage 10 cents.

HOURS WITH THE EVANGELISTS. By I. Nichols, D. D. Two volumes, 12 mo., retail \$3.00, net \$2.00, postage 25 cents.

THE STORY OF THEODORE PARKER. By Frances E. Cooke. Retail 50 cents, net 35 cents, postage 8 cents.

ORIGIN OF THE DOCTRINE OF THE TRINITY IN THE CHRISTIAN CHURCH. By Hugh H. Stannus. Imported, scarce, two copies only at 75 cents net, postage 8 cents.

THE WAY OF LIFE, a service book for Sunday-schools by F. L. Hosmer. Retail 50 cents, one copy slightly damaged at 33 cents, postage 6 cents.

CHANNING—A CENTENNIAL MEMORY. By Charles T. Brooks. Illustrated. Retail \$1.50, two copies slightly shelf-worn at 60 cents, postage 10 cents.

CORRESPONDENCE OF CHANNING AND LUCY AIKEN. Retail \$2.00, one copy slightly shelf-worn at 70 cents, postage 12 cents.

GREG'S CREED OF CHRISTENDOM. Retail \$1.25, net 80 cents, postage 10 cents.

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The Home.

THE LEGEND OF THE SNOW-DROP.

When Eve beheld no more sweet Eden's bowers,
A legend old declares,
And, grieving, longed to look upon its flowers,
And breathe its balmy airs;

While wandering far away with weeping eyes
Amid the driving snow,
An angel came from out the darkened skies
To lift her weight of woe.

And lo! he brought her solace in the storm:
He caught a falling flake,
And breathing on it, bade it take new form
And blossom for her sake.

Ere it had reached the earth it burst in bloom
And Eve with gladness smiled;
Its spotless petals and its faint perfume
Her heavy heart beguiled.

Dearer than all the flowers that she had known
In Eden's happy days
Was this pale blossom—born for her alone,
Beneath her wondering gaze.

For as the angel turned, his mission done,
He said in accents clear:
"Be comforted; this tells thee soon the sun
And summer will be here."

Then back to heaven he flew; but where his feet
The cheerless earth had trod,
A ring of snow-drops, delicate and sweet,
Sprang from the barren sod.

And now in early days, while skies are drear
And woodland voices dumb,
The snow-drop blooms to tell us summer's near—
To whisper, "Spring has come!"

—Anna M. Pratt, in *Our Youth*.

ODD TREES AND PLANTS.

"There is a small tree growing near Tuscarora, Nevada, the foliage of which at certain seasons, is said to be so luminous that it can be distinguished a mile away in the darkest night. In its season, it emits sufficient light to enable a person to read the finest print. Its luminosity is said to be due to parasites."

There is a tree that grows but one place in the world, and that is near the Dead Sea; it produces fruit resembling luscious apples, which are beautiful only to the eye, when bitten are found to contain salty ashes. They are called the "apples of Sodom."

The cow tree of South America is another peculiar tree; it yields a fluid which is very much like the milk of the cow in appearance, richness and flavor. Venus' fly trap is a strange plant. The leaf is two lobed, and on each lobe are three hairs, which on being touched by an insect, the two halves collapse and inclose the insect. Several fine specimens can be seen in the Conservatory in the Golden Gate Park.

A plant growing in the United States of Columbia in South America, is named the ink plant. The juice is used for writing, and is said to be indelible. It is very useful in writing public records and documents. *Vick's Magazine* tells of a plant that grows in Arabia, called the "laughing plant," because its seeds produce the same effects as laughing gas. The flowers are of a bright yellow, and the seeds resemble black beans, two or three growing in each pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the most dignified person act like a clown; he will dance, laugh, and cut the most fantastic capers; when the excitement ceases, the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the faintest remembrance of his frisky doings.—Mrs. "California" in *The Kindergarten*.

WHO IS THE RICHER?

If they praise in my presence the rich Rothschild, who gives from his thousands towards the education of poor children, the healing of the sick, and the care of the aged I am touched and praise him.

But while I am touched and praise him, I involuntarily remember a wretched, poverty-stricken peasant family, who

received a poor orphan, a relation of theirs, into their miserable, tumble-down hut. "We will take Katey in," said the wife,—"it will cost us our last penny; we shan't be able even to afford salt to salt our soup with."

"Well, then, we will eat it unsalted," answered the peasant, her husband.

Rothschild does not compare with this peasant!—*From Poems in Prose, by Ivan Tourgueneff.*

Announcements.

WESTERN UNITARIAN CONFERENCE.

THIRTY-FIFTH ANNUAL SESSION.

Delegate Membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected. And such delegates, together with all officers of the Conference, the officers of the State Conferences within its limits, the Sunday-school Society, the Women's Western Conference, and all missionaries at work within its boundaries, alone have the right to vote. Annual Membership, \$1; Life Membership, \$25.

Monday, May 13.

All Souls church will extend a welcome to the delegates to the Conference at their church home, corner Oakwood Boulevard and Langley Avenue, from 7:30 P.M. to 10:30 P.M.

Tuesday, May 14.

10 A.M. Directors' Meeting at headquarters.
2 P.M. Meeting of Standing Committee on Resolutions. John C. Learned, Fred. L. Hosmer, Arthur M. Judy, Ida C. Hultin, James Van Inwagen, Committee.
8 P.M. Conference Sermon. S. R. Calthrop, Syracuse, New York.

Wednesday, May 15.

9 A.M. Devotional Meeting, led by O. B. Beals, Monmouth, Ill.
10 A.M. Business session of the Conference. President's Opening Address. Reports of Secretary and Treasurer. Reports of Committees. General Business.
12:00 M. Intermission.
2 P.M. Western Unitarian Sunday-school Society Business Meeting.
2:30 P.M. What have we to say to Hetty Sorrell? (see "Adam Bede"), Ida C. Hultin, Des Moines, Iowa, Miss Hultin to state the question and call for answers.
3:30 P.M. The Minister's Education for Today. John C. Learned, St. Louis, Mo.
How to Realize it in the West.
1. University Lectureships.
2. A Ministers' Normal School. Rabbi Hirsch, Chicago.
3. A School of Philosophy and Applied Ethics. W. M. Salter, Chicago.
5 P.M. Intermission.
8 P.M. Thirty Years of Darwin, 1859-1889. "The Origin of Species" appeared 1859. Darwin and Spencer—the men. Charles F. Elliott, Jackson, Mich.
Discussion, led by S. R. Calthrop, Syracuse, N.Y.
Bearings of the Evolution Theory on Morals and Society, W. L. Sheldon, St. Louis, Mo.
Discussion, led by Henry Doty Maxson.

Thursday, May 16.

9 A.M. Devotional Meeting, led by Henry D. Stevens, Alton, Ill.
10 A.M. The present Status of the Doctrine of Evolution among men of Science. Professor S. A. Forbes, State University, Champaign, Ill.
Discussion, led by Arthur Beavis, Iowa City.
11 A.M. Bearings of the Evolution Theory on Religion, by Edward B. Payne, Leominster, Mass.
Discussion, led by Dr. Thomas Kerr, Rockford, Ill.
12 M. Intermission.
2 P.M. The Ideal Unitarian Church. Celia Parker Woolley, Chicago.
3 to 5 P.M. Business Session.
8 P.M. Types of Religion in Robert Elsmere.
I. Catharine's Religion. Marion Murdock, Humboldt, Iowa.
II. Langham and the Squire's Religion. Samuel M. Crothers, St. Paul, Minn.
III. Grey's Religion. Dr. H. W. Thomas, Chicago.
IV. Rose's Art for Religion. Maria A. Shorey, Chicago.
V. Robert Elsmere's Religion. Henry Frank, Jamestown, N.Y.

Friday, May 17.

8 P.M. The Unitarian Club of Chicago will receive the Conference at the residence of Mr. and Mrs. John Wilkinson, 482 La Salle Avenue, North

Side. Fred. L. Hosmer, of Cleveland, will read a paper entitled "A Day in Chartres"—a reminiscence of recent European travel. All in attendance upon the Conference are cordially invited to be present.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

EIGHTH ANNUAL SESSION.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the conference; and such society or organization may be represented by two general delegates. Annual Membership, \$1.00; Life Membership, \$10.00.

Tuesday, May 14th.

10:30 A.M. President's Address. Reports of Secretary and Treasurer.
11:00 A.M. Address from the delegate of the Women's Auxiliary, Mrs. Emily Fifield, Boston.
11:20 A.M. Address from the delegate of the New York League, Mrs. Theodore Williams, New York.
11:40 A.M. Reports of Conference Committees, Ramabai, Temperance, Indian, Post-office Mission.
Reports of Conference Branch Associations, St. Louis, Denver, Chicago.
12:10 P.M. General Business. Election of officers.
1:30 P.M. Devotional Service, led by Rev. Carrie J. Bartlett, Sioux Falls.
2:00 P.M. Address: "The Great Opportunity," Elinor E. Gordon, Sioux City.
2:30 P.M. The Call of the Hour to the Liberal Women of America.
In Philanthropy, Mrs. Theodore Williams, New York.
Higher Moral Tone in Society, Mrs. J. C. Learned, St. Louis.
Intellectual Development, Rev. Ida C. Hultin, Des Moines.
Spiritual Development, Rev. Eliza T. Wilkes, Luverne, Minn.

INVITATION.

In view of the great distances to be traversed in Chicago, it has been decided for the sake of convenience to hold the Conference in a central place, and the audience room of the First M. E. Church, corner of Clark and Washington streets, has been engaged. Arrangements have been made with the hotels in the neighborhood for reduced rates to delegates: single rooms, 75 cents; double rooms, \$1.50 per day. Those desiring to engage rooms, and also those preferring private entertainment will please notify the Secretary of the Conference as early as possible that accommodations may be secured.

Churches are requested to choose delegates not later than May 5, and send names of such delegates to the Secretary, John R. Effinger. Delegates on arrival in the city will please report at the headquarters, 175 Dearborn st., Room 93.

The officers of the Conference join with the Unitarian friends of Chicago in extending to all who come, whether delegates or not, a hearty welcome to the city, and in an earnest desire to have a large attendance of those interested in the success of the Conference and the extension of the principles it stands for. Come from all points. Come to stay all week.

TRANSPORTATION.

Within the territory of the Central Traffic Association, all delegates who have paid full fare one way and have obtained a receipt therefor from the ticket agent at starting place, will receive a certificate from the Secretary of the Conference which will entitle them to return at one-third the regular rate.

A circular of instructions to delegates will be furnished by the Secretary to all Churches within the permitted territory.

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CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday services at 11 A.M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Sunday, May 5, services at 11 A.M. Rabbi Moses will speak.

UNITY CHURCH, HINSDALE. Sunday services at 10:45 A.M. Mary H. Graves will preach.

KENWOOD CHAPEL, corner Lake avenue and Forty-fifth street; service at 8 P.M. Mrs. S. C. Ll. Jones will speak on "Childhood and Children's Literature."

THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES will hold their Annual meeting at Sioux City, May 6-8. On Sunday, May 5, the new church will be dedicated.

THE SPRING MEETING of the Wisconsin Conference of Unitarian and other Independent societies will be held at Black River Falls, Wis., May 7-9, 1889. Rev. M. D. Shuter, of Minneapolis, will preach the opening sermon. Subject: "The Liberal Faith as a Basis of Character."

The Universalist Church in Black River Falls most cordially invite the delegates and friends of the Conference to accept their hospitality.

T. B. FORBUSH, President.
J. H. CROOKER, Secretary.

THE FIRST UNITARIAN CHURCH of Moline, Ill., will be dedicated May 2, at 7:30 o'clock. Rev. J. Ll. Jones will preach the sermon. On Friday following there will be meetings of the Rock River Circle, in the newly dedicated church. The general subject of the addresses will be: "The Place a Unitarian Church can Fill in Modern Life."

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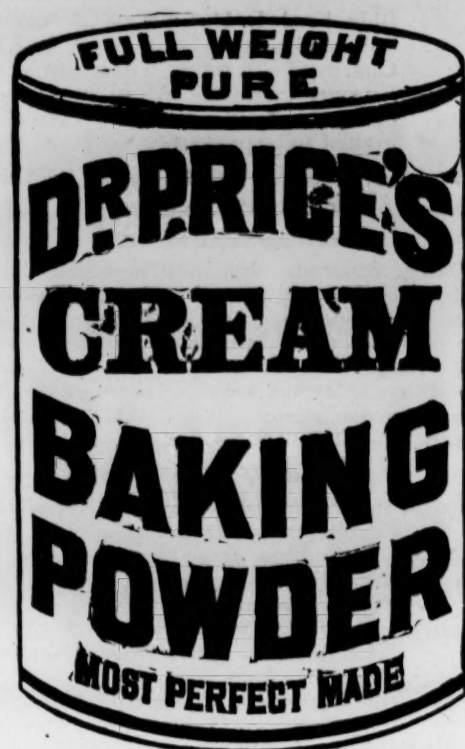
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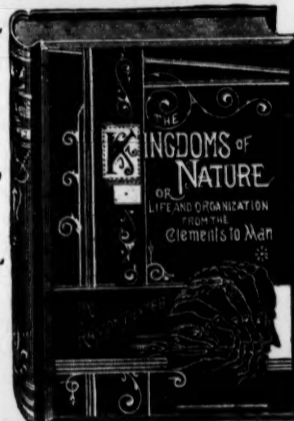
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